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IN THIS ISSUE \*\*\*\*\* "THE LABOR MOVEMENT IN ENGLAND."  
PROF. GEO. D. HERRON, ON

# THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

VOL. II, NO. 5.

CHICAGO,

SEPTEMBER, 1897.



ARNOLD TOYNBEE.  
1852-1883.



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# THE COMMONS

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Whole Number 17.

CHICAGO.

SEPTEMBER, 1897.

[FOR THE COMMONS.]

## THE MINERS.

[BY EMMA PLAYER SEABURY.]

Shoot the poor coal miner down!  
Talk not of a God-given right;  
The smiling patience, and not the frown,  
Are for him, and he must not fight,  
He is but as the dust of the street,  
His soul? It never could shine.  
The road is for commerce and wealth to meet,  
And for your carriage and mine.  
Shoot down the miner, you say,  
He is only a dog half fed;  
Made of the poorest and commonest clay,  
And his children are whining for bread.  
His sphere is down in his tomb,  
Under the earth to be;  
He is only a blur in the gloom,  
The sun is for you and for me.  
The rich must gather the spoil,  
And the poor must add to their might;  
These poor brown children of toil,  
Our rum and our slavery blight.  
My lady wants jewels and lace,  
And my lord wants his yacht on the sea;  
The miner must sweat in his place,  
The world is for you and for me.  
Rouse! Forward! Oh Church of the Christ,  
The Man of the people advance;  
Greed, avarice have not sufficed,  
Give the worker his due and his chance.  
So long he is pressed to the wall,  
While of patience you love to recite;  
God's purpose is justice to all,  
And a conscience and heart for the right.

## ARNOLD TOYNBEE, CHRISTIAN ECONOMIST.

[BY JOHN P. GAVIT.]

The extraordinary character of the work and influence of Arnold Toynbee, and the lesson of the power of one man in a short life to mark an era of thought and effort, become more apparent as the years go by and the name of this somewhat obscure and entirely unobtrusive young man, fading not into the mists of a commonplace past, becomes more and more as that of the martyr of a cause. That of this man's name and life and work a me-

morial stands in Whitechapel, known throughout the world and sought as a Mecca by men and women to whom the appeal of social need comes with force, appears the more noteworthy when he is recalled, in the words of one who knew and loved him well, as "a man who has been dead for nearly fifteen years, whose life was short and uneventful, who never occupied any conspicuous public position, or was associated with any great achievement, and whose remaining writings—not without merit certainly, but inconsiderable in amount and fragmentary in form—convey a most inadequate idea of the personality of their author. I feel," says Albert Milner, his friend,\* "that I should confer a great boon upon any man whom I could help to realize Arnold Toynbee."

Toynbee was born in 1852, in London, the son of a physician of some prominence. He was always somewhat delicate in health, and was, as Milner says, a strange, solitary, introspective youth. In 1873 he entered Oxford. Five years he spent as an undergraduate at Pembroke and Balliol, and five more as a tutor and lecturer at Balliol.

It seems to have been his deserved appointment as lecturer and tutor at the foremost Oxford college that awoke Toynbee to his life-work, for life-work it was, though in all scarcely five years long. With this appointment the reclusive student entered upon a life of the most intense educational and social activity. As Milner said, in his memorial address at Toynbee Hall in 1894, "If ever a man wore himself out in the service of mankind, it was Toynbee." He was a poor-law guardian, a co-operator and a church reformer, and his outside activities and interests were many. Especially he devoted himself to sympathetic following of the development of trades unions and friendly societies. In the thick of every movement to secure better municipal conditions was Toynbee to be found, an earnest adviser, an aggressive exponent, an enthusiastic leader upon occasion.

It had been in 1875, while still an undergraduate, that he sought residence under the direction of Rev. S. A. Barnett, vicar of St. Jude's in Whitechapel, and spent considerable parts of his vacations in close touch with the working people in

\* Arnold Toynbee, A Reminiscence, by Alfred Milner. London, Edward Arnold, Publisher to the India Office, 1895.



that district, visiting under Mr. Barnett's direction and under that of the Charity Organization society. It was here that he gained his notable knowledge of and sympathy with the poor and their condition—"so much talked about and so little known." But the life was too tense and the external conditions too wearing for his frail physique, and his actual residence was comparatively brief. But in all available ways he was ever devoted to the service of the working people, and his most earnest desire was to bring to them the impulse and direction of religion and true economic knowledge.

In the summing up of the actual doings and events of Toynbee's life, one is forced to wonder at the unique place his memory finds. Scores of commonplace men do twenty times as much actual work, and have much more results to show. In what was Arnold Toynbee peculiar, and why have men been led to revere his memory and rear memorials in his name?

No answer can be given to this question save that it was all in the power of a great personality. For such he had, and such he was. "I might be said of Toynbee," says Milner, "that he touched nothing which he did not elevate." And again, "I doubt whether there was any set in Oxford that could for a moment compare with the 'disciples' of Toynbee in moral fervor, and certainly there was none in which the central personage was so inspiring or so dominant. It was this unique position of Toynbee among his own friends which led one of the most brilliant of his and my contemporaries to dub him, half in admiration and half in antagonism, 'the Apostle Arnold.'" His effect upon those with whom he came in contact was most uplifting and inspiring. "It was a distinguishing mark of those who came under Toynbee's influence that they were deeply impressed with their individual duty as citizens, and filled with an enthusiasm for social equality which led them to aim at bridging the gulf between the educated and the wage-earning class. In this respect," Milner adds (and in this point lies the significance of Toynbee's position as a forerunner of the modern settlements), "he and they were pioneers—apt to be forgotten afterwards, like all pioneers—in a movement which is one of the most important and characteristic of the present time."

And in all this he was still the common-sense observer of the times. His friend, Jowett, the Master of Balliol, who conceived the greatest liking and admiration for him, says in his Memoir, which precedes the best edition of Toynbee's "The Industrial Revolution in England," "though full of idealism, he had no dreams or illusions about great political or other reforms. He had plenty of common sense, and this, combined with

the gift of imagination, enabled him to realize the difficulty of changing an ancient civilization—(this in particular with reference to his ideals for a reformed India). Apart from the transparent sincerity of the man, and his love of and faith in his fellows, he had the constructive power of a great unity. Of this Jowett says:

"There was a certain unity in all his views which was the unity of his own character. In religion as in political economy he was the enemy to abstractions, to disputed dogmas of theology as much as to abstract theories about capital and labor; religious truths must be clothed in flesh and blood and brought into some relation with actual life before they had any hold upon his mind. He was always seeking to carry out in practice the ideas which he had conceived." Or, as Milner puts it, "The more transcendental his faith, the greater seemed to him the necessity of a life of active usefulness. Idealism such as his, he always felt, could only justify its existence by energetic devotion to the good of mankind. Nothing was more abhorrent to him than an apathetic mysticism. His faith, however transcendental, was a rational faith, and he would prove it by being as sober, as practical and as effective as any so-called rationalist or utilitarian. He would not be behind the Positivists in the service of man, because he embraced that service for the love of God."

The trend of his thought made him a student of economics. He was "on fire with the idea of a great improvement in the condition of the working class," and always in sympathy with their aspirations. "It was from this point of view that he approached the study of political economy. For the sake of religion he became a social reformer; for the sake of social reform he became a political economist."

From this point of view of the possible literary achievement, the interruption of what even in its fragmentary and unfinished form narrowly escapes being a great work—"The Industrial Revolution in England"—is greatly to be deplored. By mental equipment, by historical vision and imagination and by thorough study on both literary and practical sides, Toynbee was peculiarly fitted to write a great economic history. But it was not to be. Short indeed were his five years of ardent service after his graduation. On the 9th of March, 1883, and as a result immediately of entire exhaustion brought on by overwork, he died, after seven weeks of illness.

The power of Toynbee's personality upon those who knew him grows as the time passes. He founded no institution and stood for no cult or dogma. He never heard of the settlement movement, and the popular idea that he was the founder

of Toynbee Hall is, of course, erroneous. But to the settlement movement, he will remain a pioneer, and almost a patron saint. In method, and in some sort in the scope of its ideals, the movement has outstripped him, but it will never cease to be true that the influence of Arnold Toynbee's life upon those who knew him was the immediate impulse of the modern movement of the social settlements.

In words which might be Toynbee's own, Mr. Milner concludes his reminiscence: "May these walls, which bear Toynbee's name, be ever instinct with his spirit; a meeting place for men of various education and antecedents; a home of eager speculation, ever learning from experience and earnest controversy, untinged with bitterness and party prejudice; the headquarters of a band of 'unresting and unshattering laborers,' not in one but in many fields of social endeavor, united by a common faith in the efficacy of such endeavor to elevate their own and others' lives."

#### RECESSIONAL.

God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath Whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart;  
Still stands Thine ancient sacrifice,—  
A humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!

If drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy Mercy on Thy People, Lord!  
Amen.

—Rudyard Kipling, in the *London Times*.

Surely this is a strong statement, made, we believe, says the *Christian City*, by a very young man—the leader of the striking "knee pants makers"—and yet it may be true. He is reported to have said, "If the mother of every boy in New York would pay one cent more for each pair of knee pants she buys, and that one cent should go to the men and women who make them, the starvation wages of the two thousand three hundred strikers would be doubled." Whether this is an overstatement or not, a casual observation upon the East Side will show that it hits a point near enough truth's center to be appalling.

### Studies of the Labor Movement

CONDUCTED BY PROFESSOR GRAHAM TAYLOR.

## SITUATION IN ENGLAND

### IMPRESSIONS OF THE ENGLISH LABOR MOVEMENT.

Marked and General Socialistic Tendency Expressed  
in Efforts Toward Political Action—The  
Penryn Strike as a Significant Illustration.

[BY PROFESSOR GEORGE D. HERRON.]

These are impressions only and as such must be taken. They are the result of a varied contact with labor leaders in England, and with men and women who are helping the social movement from the political, literary, religious or social settlement point of view.

I should say, first of all, that the labor movement of England is every year becoming more socialistic. Of course the term socialism is used so indefinitely, or rather used with such diversity of meaning, that it is difficult to know what one means by calling himself a socialist. But, broadly speaking, it applies to those who would substitute a co-operative for a competitive organization of society, and who believe that the state must be the organ of the social re-organization. There are many degrees of socialism and of socialists. Some would take all industry and economic activity under the control of the people, making the state an economic rather than a political person. Others would take only a limited amount of property, such as is now under monopolistic control, into the economic state, leaving a large realm of private property, although subjecting it to social direction. Some would call themselves municipal socialists only. Then there are leaders in co-operative movements who are strenuous opponents of socialism. Yet when all is said, the labor movement of England is rapidly finding, or thinks that it is finding, the freedom and future of labor in those methods and organizations of industry which culminate in socialism. If they do not always use the word socialism, they yet mean the things for which the word stands. While the extreme or materialistic socialism, such as is represented by Mr. Hyndman and the followers of Marx, has less and less influence, labor leaders such as Burns, Hardy, Mann, Crooks and Burrows are standing upon what is practically a

socialistic program. Many of them are more radical as to the immediate methods than Sidney Webb and the Fabians, but they have the same end in view.

#### SOCIALISM PERVADEING ENGLISH THOUGHT.

Their position is strengthened by the unconscious socialism which seems to pervade English feeling and thought, and to permit great freedom of utterance. As a matter of fact England has probably undergone the greatest revolution of the Christian era within the last generation, but the revolution has been so peaceful compared with historic revolutions that the English people need to stop and think about it intently in order to realize the change.

Views that would be regarded as radical and even dangerous in America are commonplace in England. John Burns is a respected and trusted man by even members of the House of Peers; yet I have heard him speak his mind in Trafalgar Square in a way that would cause his immediate arrest in Chicago or New York.

#### ATTITUDE OF THE PARTIES.

The socialist position is also strengthened by the attitude which all parties in English politics have felt compelled to adopt towards the labor movement. The Conservative meets the Liberal party with what it claims to be a more generous social program. Each party finds itself compelled, in one way or another, to reckon with the social conscience and to appeal to the feeling that is making for socialism. Principles which we would call extreme are assumed as a matter of course in English politics. I listened with close attention and interest to the debates in the House of Commons on the Lord Penrhyn strike. I was surprised to find that our American notions of private property seemed obsolete in the English Parliament. No man was Tory enough to assert that Lord Penrhyn had the right to do what he pleased with his own. The social obligation of his property, the right of the state for an account of his stewardship, was assumed. The whole debate turned on the question of whether Lord Penrhyn had fulfilled his social obligation, or whether he had been so far false to it as to make his transgression a debatable matter in the House of Commons. A member of the House of Peers, representing one of the oldest English families, asserted openly that Lord Penrhyn was not the owner of his estate, but held it as trustee of the realm, and that if the people through their sovereignty in the House of Parliament found him unfaithful and unjust they had the right to declare his title forfeited. As we have just learned, after a most stubborn and bitter contest, Lord Penrhyn has been completely defeated. Public opinion was on the side of the strikers. Subscriptions were

raised for them by the great London newspapers, and collections were taken in such churches as St. Paul's at Westminster, as well as in Dr. Parker's city temple. A great railway strike was settled in a few days by like force of public opinion. Exclusive private control of property is becoming practically an obsolete notion in English politics.

#### ATTITUDE OF THE CHURCH.

Then the attitude of the English Church aids the socialistic propaganda. Not only are the literary and university leaders becoming socialistic, the Established Church is slowly submitting to the ideas which issue in socialism. In fact, in its general attitude to the labor movement, the Church of England seems to me far in advance of the non-conformist body. I cannot see that the non-conformist church cuts much of a figure in the English social movement. It is a common remark that socialism and High Churchism now go together. The leaders of the high church party, such as Canon Gore and Canon Holland, are outspoken socialists. Pusey House at Oxford is a center of socialist propaganda. Of course this socialism is bitterly opposed in the Established Church by bishops and the like, but is opposed to no purpose. It is said by non-conformists that this socialism springs from a desire to bring the labor movement into the Church, rather than bring the Church to the aid of the labor movement. Be that as it may, it none the less contributes to the growth of socialism in English labor.

#### MOVEMENT BECOMING POLITICAL.

I should say in the second place that the labor movement in England is rapidly becoming more political. I think it is the conviction of all the labor leaders that their cause can be won only through political action. An evidence of this is the anxiety of the two great parties to accommodate themselves to the labor movement without committing themselves to it. At the present moment the Conservative party has the advantage of the situation. Standing as it does for the vested interests of England, it feels secure in dealing in a way that it conceives to be generous with the labor people. The Liberal party is slowly disintegrating. Having in its ranks both the followers of Cobden and the non-conformist manufacturer, with his individualistic religious and political training, while having on the other side many of the social reform people, it is able to present no definite program. The group of young leaders known as the Young Liberals are seeking to commit the party to a definite, tho Fabian and limited, social program. They feel that both their own political futures and the welfare of England depend upon the union of the younger Liberal forces



with the social movement. This element of the Liberal party is represented by such men as the younger Trevelyan, Mr. Crooks, Mr. Samuels and the younger Mr. Gladstone and others. But there is no large promise of their success. The Independent Labor party is gaining from the Liberal party's lack of leadership and lack of a definite program. The Labor party is probably the forerunner of the party that will yet stand for co-operative England.

Of course it would be a great oversight not to take account of the great work being done for social progress by men and women all over England who take no definite party names, but faithfully take in hand the next thing to be done. Of these are Sidney Webb, the Fabian leader; Percy Alden, of Mansfield House, and a greater multitude than could be instantly named.

#### THE MOVEMENT INTENSELY RELIGIOUS.

Lastly, I should say the labor movement of England is tending to become intensely religious or Christian. Materialism and atheism have no longer any influence of consequence with English labor. To many different leaders in various kinds of social reform, as well as to influential and uninfluential labor leaders, I put the question as to the position of Jesus in the English labor movement as a whole. Not once did the answer fail to be that Jesus is the most influential leader in the immediate future, if not the immediate present. This movement of labor towards Jesus does not satisfy the Church. In fact the influence of Jesus seems to be pervading the people without reference to the Church at all. Jesus is appealed to as the ultimate social authority by those who are antagonistic to the Church, as well as by those who take no thought of it. Oftener still He is appealed to as the judge of the Church, as one who stands for the things which the Church is against, and who stands over against the things for which the Church stands. This feeling is often unjust to the Church. But whether the feeling be right or wrong, it is the fact of the present moment. And it is no less true that the feeling of English labor towards Jesus is deep and genuine as far as it goes, and that it is growing. There is everything to hope from it. It promises a new sort of revival. The leaders of English labor say that if the teachings of Jesus could be stated in a definite economic and social program, he would sweep England in a social crusade which none could resist.

The United States Department of Labor is preparing for publication in an early issue of the *Bulletin* an account of homes for working girls. Much of the information has been derived by assistance of the settlements in various cities.

## SAVING A CITY.

### BATTLE FOR REDEMPTION OF GREATER NEW YORK.

Waymarks of the Social Movement—Work of the Citizens' Union—Colonel Waring's Triumph of Clean Streets.

The settlements have reason to take pride in the position and leadership of James B. Reynolds, of the University Settlement, at the head of the "Citizens' Union campaign for civic betterment in Greater New York." His cool, firm, far-sighted management is attested by those whose inside observation makes them competent to judge.

The integrity and perpetuation of the well-organized and widespread movement for non-partisanship in municipal administration probably justify his insistence upon the nomination of Seth Low for mayor, independently of the other anti-Tammany political organizations. The Citizens' Union might otherwise have disappeared within the voracious maw of Boss Platt's machine, which is little better than Tammany's.

Great is the stake at issue. The election of its first mayor will decide between the use or abuse of seventy millions of dollars of public monies not only, but the wrong or right start of Greater New York toward either the partisan control of its vast power or the dedication and development of its incalculable material and social resources to the service and uplift of over three millions of people who are to constitute the citizenship of the second largest city of the world.

The midsummer campaign in New York is decidedly picturesque both in its leaders and in its literature. It centers socially at the "City Club" on Fifth avenue, where, on any of these summer evenings, might have been found men of the standing of Richard Watson Gilder in the professional and business circles of the city, devoting themselves to committee work and remaining in town thro their vacations to stand by the great cause.

#### THE CITIZENS' UNION.

The Citizens' Union headquarters in each assembly district happily offset the Tammany district organizations. By polyglot placards, popular speeches, free discussions, stereopticon lectures and social occasions, appeal is driven home to choose between what New York was under the boss and gang rule and what it is and may become under the non-partisan administration of the city for its citizens. Clean streets, public baths, parks and playgrounds, municipal ownership of franchises—such are the new battle cries raised here

for the first time in American city politics. To appeal to the imagination, as surely as to the nostrils, of a cosmopolitan population like that of New York, thro its street cleaning and garbage collecting department, is the great achievement of Colonel Waring and his White Brigade! But a glimpse of him at his City Hall office desk in the regimentals of one of his "White Angels," dispatching his college graduate section-foremen to the field of never-ending action, shows him to be a man of enough brains, enthusiasm and military precision to be adequate even for this! Against the effective arraignment of Tammany, with the "before and after" argument based on Colonel Waring's figure and picture facts, its newspapers can say nothing, except that "it costs more." But then it was paying much for nothing, now it pays to give more for so much more cleanliness and health, so much less dirt, disease and death.

#### THE JUVENILE LEAGUES.

Colonel Waring's "Juvenile Leagues" of boys and girls, whom he has rallied to his aid in "trying to keep the streets clean," have been found so useful that they are to be extended thro the entire public school system by the hearty co-operation of the Board of Education. Of them he affirms in "McClure's Magazine" for September, that they are not only "active inspectors of local conditions," but "means of communication and contact with the public sentiment of large elements of the community." "Then, too," it is well added, "we are giving an entirely new and very useful training to those who are soon to become the men and women of the city. They are being taught that government does not mean merely a policeman to be run away from, but an influence which touches the life of the people at every point. We are making, it is hoped, citizens who will be interested in the city and who will do what they can to help improve its ways as well as its highways."

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## ECONOMIC CONFERENCE.

Program of the Discussions of Municipal Economics  
by Well-Known Students.

The fall session of the socioeconomic conference under the auspices of Hull House and Chicago Commons, will open in the Hull House gymnasium Monday evening, October 4, at 8 o'clock, and continue four days. The first address, "A Historical Survey of Municipalities," will be made by J. Ramsay MacDonald, of London, a member of the executive committee of the Fabian Society and of the administrative council of the Independent Labor Party. He has given much study to the subject of municipal government, and will have a useful word for Chicagoans to hear. Mr. MacDonald will speak also on Tuesday evening on "Moral Gains by Legislative Methods."

Other speakers will be Mayor Samuel M. Jones, of Toledo, Ohio, an old friend of the settlements, and one of the latest comers among the reform mayors, who will speak of his experiences; Prof. J. S. James, former president of the American Academy of Political and Social Science, on the new charter of Greater New York; Prof. John H. Gray, of Northwestern University, on "Publicity of Public Accounts"; William Burritt Smith, of Chicago, one of the leaders in the Civic Federation's battle for the civil service reform here, who will speak of the situation in Chicago; Prof. Chas. Zueblin, of the University of Chicago, with an illustrated address on "Recent Municipal Progress in England," and Geo. E. Hooker, of Hull House, who, out of several years' study and observation in this country and abroad, will speak of "A Municipal Labor Policy." The hours of the program will be as follows:

*Monday*, at Hull House.

8 p. m., Mr. MacDonald.

*Tuesday*, at Hull House.

3 p. m., Prof. Gray; 8 p. m., Mr. MacDonald.

*Wednesday*, at Chicago Commons.

3 p. m., Mr. Smith; 8 p. m., Mr. Jones, Prof. Zueblin.

*Thursday*, at Chicago Commons.

3 p. m., Prof. Gray; 8 p. m., Mr. Hooker.

It is expected that leaders in Chicago's battle for better government will be present to participate in the discussions, which will be open to all without favor. The open discussions are the feature of the conferences, and quite as much value is to be attached to the general interchange of sentiment as to the more formal presentation in the addresses. The meetings are, of course, open to all interested without charge.

## HEREDITY.

Why bowest thou, O soul of mine,  
Crushed by ancestral sin?  
Thou hast a noble heritage  
That bids thee victory win.

The tainted past may bring forth flowers,  
As blossomed Aaron's rod,  
No legacy of sin annuls  
Hereditv from God.

—Lydia Avery Conoley in *The Arena*.

## MARY—A PSYCHOLOGICAL SKETCH.\*

[BY JUSTINE STERNS.]

This is the tale of a small Italian lassie in a slum kindergarten, and how she grew; Mary was five when she came, chronically hungry and dirty, and selfish—oh, so selfish! Possession for possession's sake was her rule of conduct. "What's yours is mine, what's mine's my own," her motto, and grabbing her occupation. She grabbed anything, everything—not necessarily to use—much oftener just to hold tight. She not only wanted to possess everything, she wanted to do everything. Whenever any play was begun on the circle, there was straightway a wail from Mary—"Teach, I want make! Teach, I want *make!*" And she had the most phenomenal power of sustained weeping ever possessed by mortal child. She had evidently been brought up to rule by tears, by her ease-loving Italian relatives, who doubtless gave her what she wanted to stop the crying which annoyed them, and which they could stop no other way. She had, beside, a wealth of affection, which she knew no way to express except by bear-like hugs as high up as she could reach, and kisses and pattings lavished on the hands of the kindergartners between storms.

For six long months Mary was the champion problem of the kindergarten. At first it was necessary to make sure that hunger was not the root of her unlovely ways. Feeding her never reformed her, however. After a few months she seemed to be properly fed at home. She really needed more opportunity for expression of all kinds than the average child, she was so full of vitality that had never had normal opportunities for expression. But nothing short of *everything* satisfied her. Day after day she had to be carried from the morning circle, sometimes more than once, because her wails rent the air. Day after day there were tempests at the table by her and by the children she abused.

Day after day the kindergartners strove to have Froebel's great "third something, which is the *right, the best,*" to which they were "equally subject, rule invisibly" between them and Mary, while

they patiently taught her cause and effect, over and over and over in a hundred ways.

She believed in chance, did Mary; that crying very long and very hard would probably get her what she wanted, though it might not. She could not seem to see that when she screamed she was always taken from the circle, away from what she wanted to do or have.

All the time she was given what she wanted as much as was possible without injustice to the other children, or the injustice to herself of yielding to her willfulness; and all the time she was led to do things for others, that she might forget herself, if only for a moment at a time. Still it was impossible to say that she was less selfish or unreasonable.

In the last month of the six the kindergartner at the table bethought herself of the fundamental principle that serving brings loving, and loving is unselfish—and made it concrete for Mary. She racked her brains for helpful things that Mary could do. Most of all, when she began to express selfishness she promptly set her to doing something for some one. If there was nothing else there was a note to the director of the kindergarten lying in wait for Mary, in her belt—a note which said, "Mary needs to serve. Can you give her something to do?" Then she restored what Mary had snatched away or consoled the slapped child.

It was almost the real Easter time when Easter came to Mary—her very own Easter.

When they first noticed that she was changed she stood on the circle leaning forward with her lips parted in a smile, her usually pale cheeks pink with excitement and her eyes shining, watching the children play "Old Mother Hen." For the first time that any of the kindergartners had ever seen, she had wholly forgotten herself in watching the pleasure of others. Then, with a miracle-like suddenness that one held one's breath to see, she grew gentle and loving and reasonable and happy, apparently from that moment; not perfect, of course, but truly another child from the Mary of the week before.

It was like the butterfly bursting its chrysalis—all those months when the kindergartners could not even feel that they were doing right because they saw no growth, and then the wonder of hidden growth made visible! It was like the seed that patiently climbs to the surface before we see the leaves which prove to us that it has been growing. The change was permanent for the short time that Mary remained in kindergarten. A prolonged attack of measles a week or two after vacation took her out of the kindergarten atmosphere.

Next year she will come back and grow strong and beautiful in this "soul garden."

\* From the *Kindergarten Magazine*, September, 1897. [Kindergarten Literature Co., Chicago.]

"God and the People."

# The Commons

A MONTHLY RECORD  
DEVOTED TO  
ASPECTS OF LIFE AND LABOR  
FROM THE SOCIAL SETTLEMENT  
POINT OF VIEW.

## SUBSCRIPTION PRICE

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## ALL COMMUNICATIONS

Relating to this publication should be addressed to

JOHN P. GAVIT,

Editor THE COMMONS,

140 North Union Street, Chicago, Ill.

No. 17. CHICAGO. SEPT. 20, 1897.

THE latest Plattism in New York is the use by Mr. Platt's Governor Black of "university settlements" and "university extension" as synonymous and interchangeable terms!

THE striking portrait of Arnold Toynbee which adorns our cover for this issue is a reproduction of that in the Toynbee monograph by Mr. Montague, and is used by courtesy of the Johns Hopkins University Press.

LET US keep sweet. In these days of stress and friction it is very easy to get into the habit of indiscriminate denunciation. And the easiest thing of all is to aim our bitterness at those who have been merely more successful than we in the fearful battle for existence in which so many thousands have gone down. Let us be patient, knowing full well that no single man or set of men

is responsible for the great social movements in the throes of which we are now tossed about, and that especially it comes poorly out of the mouth of one who has tried current methods and failed, to denounce as "robber" or "thief" him who has tried current methods and succeeded. The rich man has his griefs and problems as well as the poor man, and many a poor man would be willing to get rich by the same methods if he could. Especially should one who believes that both rich and poor are largely victims and products of a false and tottering social system refrain from personal abuse and denunciation. He, of all others, should look beyond the evil to the cause of it, and spend his energy in working at that point. Let us keep sweet, whatever else we do!

## RESPONSIBILITY AND AUTHORITY.

Responsibility and authority must go hand in hand. No good work can be done in any field where the two are separated. It is the height of injustice to hold a worker responsible for a field or a work in which he has not freedom of action and decision and as nearly as possible absolute authority as to method and detail. Even in cases where he works under a general principle and policy laid down for him, his method and its details should be left to him alone as long as the responsibility lasts. On the other hand with authority should go responsibility. The person who decides the policy and dictates the method should be held responsible for the results.

There is no field of endeavor to which this principle can be applied more rigidly or with more certainty of its justice than that of social settlement work. It is no uncommon thing, however, to find settlements in which the interference of a governing board or committee is almost a bar to good work. The distinctive thing about settlement service is the presence upon the needy field of a resident group, who through study and experience come to understand conditions and needs and to devise with intelligence effective means. This can be done only by workers living in the midst of their "parish" and accommodating their method to the experience of need and opportunity.

This much granted, it becomes obvious that no committee or board, living far from the scene of labor, and at best only visiting it from time to time, can possibly do other than harm by effort to restrict or govern the action of the resident workers. Settlements are in mind at the moment whose usefulness is well-nigh nullified by the constant interference in details of the "board of managers."

Generally speaking, the business of the governing board is to outline a general policy, if even



that be necessary, and then to keep "hands off." Having workers in whom they have confidence, they should give them final and entire authority during the term of their service, and hold them responsible for the effectiveness of their methods to the results desired. Their chief energy as a superintending and supporting body should be devoted to an earnest effort to supply the sinews of war, to put into the hands of the resident workers the best weapons with which to work, and to cheer, and encourage, and support and "back up" those workers with heart and hand and voice.

#### NOT BY BREAD ALONE.

To social workers in the deserts of the great cities nothing becomes more apparent than the fact that men are seldom if ever saved to better self and life by mere material betterment. And conversely none see this fact more clearly than they, who day after day endeavor to minister of the things of life to needy souls and bodies amid degrading conditions. Making every possible allowance for the absolute necessity of human conditions in which to live a human life, and bearing in mind every possible case in which men have been helped to higher things, and even to religion itself, by the renovation of outrageous material environment, the fact remains incontestable that the highest life also must be fed, and that in the swing of the pendulum away from the excessive emphasis upon the so-called "religious" aspect of a man's life, we are in danger of being carried to the equally untruthful and unscientific extreme of emphasis upon the mere material aspect. Man is neither a disembodied soul nor a soulless body. His life is made up of contacts with many kinds of experience, and a rational helpfulness takes account of them all.

**S**URPRISING only to those who had the temerity to place dependence upon the pledged word of Governor Tanner of Illinois is his removal of Mrs. Florence Kelley from the office of State Inspector of Factories, which she has so signally honored and made effective. It is somewhat disheartening, however, to find that the appointment of her successor surrenders the child labor law into the hands of its chief enemy, the glass makers of Alton, in whose business children scarcely old enough to go to school are employed beside the doors of the glass furnaces in a temperature approximating 1200 degrees of heat. So far as they go, the removal and appointment simply add two co-ordinate items to a thus far all but unbroken record of official mischief. No action that may be taken by the friends of ex-Governor John P. Altgeld can do so much to vindicate him in the eyes of the state and nation as the outrageous conduct of his successor.

**W**ORK on the Bibliography of College, Social and University Settlements is well in hand, but some question-schedules are still unreturned. If any settlement has failed to receive the blanks, it is hoped they will at once notify the editor of THE COMMONS.

**F**OR any expense and trouble connected with the publication in the July issue of THE COMMONS of the article illustrating and describing the Kansas City "Patch" we are well repaid by the assurance that with renewed vigor those who long for the betterment of conditions there are buckling to the work for the coming winter.

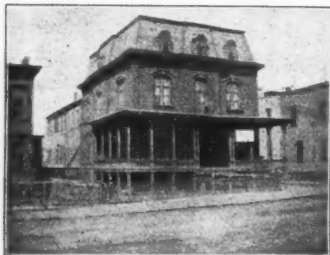
**P**ROFESSOR HERRON'S article in this issue of THE COMMONS on his impressions of the English labor movement gives us occasion to express the general gratification upon his return to this country in reinvigorated health, and to call attention to the surpassing importance of the features of the English labor movement which he emphasizes. The strongly socialistic trend, with the assurance that it is anything but materialistic, the active entrance of the Church of England into the labor movement for its uplift, and best of all, the surpassing influence of Jesus Christ upon and throughout the movement, must cheer the heart of the reader, and renew his courage of outlook for this country.

**M**OST satisfactory to all interested in the solution of labor troubles must be the termination of the great strike at Lord Penrhyn's quarries in Wales. The strike was notable for the degree of public sympathy shown toward the strikers, and for his lordship's entire refusal to admit the propriety of any outside interference in the matter, not only by representatives of the workingmen, but by the Board of Trade. The result is an unmitigated success for the employees from every point of view. Lord Penrhyn concedes the right of the men in all controversies to be represented by commissioners of their own choosing, and the public interest in the case has compelled him to recognize the interest of the public in enforcing a settlement of a strike which threatens the public peace as well as private justice.

In a previous issue of THE COMMONS mention was made of the social studies in the Sunday school of the Presbyterian Church of Clyde, N. Y., of which Rev. V. N. Yergin is pastor. The work goes on with increasing success. Recent topics have been "The Gospel and Humanity's Need," "The Christ of To-day," "The Brotherhood of Man, and its Consequent Reciprocal Obligations," "The Duties of Man."



## Chicago Commons.



### CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

### OPENING WINTER ACTIVITIES.

Good Start for the Various Phases of Work at Chicago Commons.

The outlook for the winter's work at Chicago Commons is exceedingly encouraging. The settlement begins with the largest force of residents in its history, and several have been added to the permanent nucleus who can assume regular and continuous service. The night classes will open Monday evening, October 11, and already there is large inquiry for particulars, not only by the former students, but also by many who are at the settlement for the first time.

The first social of the season was a reception to the teachers of the two neighboring, Montefiore and Washington, public schools. There was a good attendance, and Professor Taylor extended the verbal greetings of the occasion, while the women residents served tea and wafers.

#### OUTLOOK FOR MANUAL TRAINING.

A special feature of the winter's activity will be the classes in sloyd manual training, of which a

good beginning was made last year. Robert E. Todd will be the settlement worker in charge and thro the co-operation of Frank H. McCulloch of Evanston, Principal Belfield of the Chicago Manual Training School, C. B. Bouton, and other friends, a larger scope is given to this year's plans in this department. In co-operation with the settlement in this line of work will be the industrial school at the Tabernacle Church, of which Miss M. E. Colman will have charge.

#### WITH THE CHILDREN'S CLUBS.

The faithful band of young folks from Evanston, who last year aided indispensably in the clubs for the neighborhood children, begin their third season's work with unabated enthusiasm and with even superior definiteness of purpose. The children's library will be enlarged, and made available for a larger clientele.

The musical work, with the children's and adult classes, will begin the first week in October with renewed interest and plans for a much wider scope and outreach.

### KINDERGARTEN TRAINING CLASS.

Good Opening of the New Department of Chicago Commons.

The training class for kindergartners, under the direction of Mrs. Bertha Hofer Hegner, and with the assistance of several noted specialists in psychology, music, and art, opens with a larger attendance and prospect of success than was dreamed of. Eighteen students, regular and special, are enrolled, and not only assure the settlement of plenty of efficient assistants for its kindergarten, but lead to day-dreams of kindergarten extension in the needy neighborhood.

#### COMMONS NOTES.

—The fall session of the Commons Kindergarten began with a very full attendance and promises the best work.

—A general overhauling of the settlement residence—at considerable inevitable expense, by the way—has greatly improved both appearances and sanitary condition.

—The Girls' Progressive Club displayed their affection for their President, Miss Belle Richardson, by presenting her with an exquisite jewelled thimble in token of her approaching marriage.

—The presence as a resident in the Commons of Miss Smith, the head kindergartner in the Tabernacle kindergarten, insures still further cordiality of relation and harmony of work between the settlement and the church.

—The Matheon day nursery gains in usefulness and popularity. As many as fifty attendances

have been reported in recent weeks. The school teachers have been able to insure the attendance at school of children hitherto compelled to stay at home as nurses by recommending the nursery to busy mothers.

—The Tuesday evening economic meeting opens for the winter October 12 with an address by Professor Graham Taylor on "The Need of a Positive Programme for the Labor Movement." H. L. Bliss will speak on the 19th on "Some Official Statistics," and Clarence S. Darrow on the 26th on "Robert Burns."

### "STRICTLY BUSINESS."

Some Financial Considerations Regarding "The Commons."

THE COST of publishing such a paper as THE COMMONS is far greater than the superficial observer would suppose. And when it is attempted to publish such a paper without capital, depending upon its monthly receipts to pay its printing and publishing bills, it becomes self-evident that every cent that can be gotten for subscriptions or advertising is needed at the earliest possible moment, and that prompt payment of subscriptions is an indispensable prerequisite to success.

*If all the overdue subscriptions of "The Commons" were paid to-morrow, there would be money enough in hand to run the paper for six months without another dollar.*

We desire to make this paper truly an exponent of the social settlement movement. We want it to be, like the true settlement movement, independent of money considerations. We want to put it in the hands of every student of social affairs, whether he can afford to pay for it or not. We do not want to lose a single reader because of inability to pay the subscription price. We can do this if every reader who can afford to pay does so promptly and in full.

SOME of our friends have felt so much interest in the venture of THE COMMONS, and have so far seen the possibilities of the paper, as to make payments in excess of the actual subscription price. Every person who has done this has helped to improve the paper, and has enabled us to put it in the hands of truly interested persons who are unable to add the cost of subscription to their already heavy expenses. In particular, this applies not only to settlement and other workers in the more purely social field, but to missionaries on the home and foreign fields, pastors in small places who, thro THE COMMONS, have been enabled to gain wider view and enthusiasm for their own work, and indeed some help as to method, school teachers whose lives have been inspired to larger outlook.

A few hundred dollars capital for THE COMMONS would put it in the way of doing a wide work for social Christianity. . But without endowment, and without surplus payments on the part of anybody, THE COMMONS can pay its way, improve its appearance and gain in effectiveness, if every reader of the paper who is able to do so will PROMPTLY PAY HIS OWN SUBSCRIPTION.

A FRIENDLY LETTER has been sent this month to all whose subscriptions have expired and who have sent no notice of renewal or discontinuance, presenting the facts above referred to. It is hoped that it will be received in the spirit in which it is sent, and that all concerned will render the co-operation so much needed and so easily made effective if all will join hands.

SEND YOUR COPY OF THE COMMONS to some friend who will be interested in it. We shall always be glad to send you a copy to take its place. And if you know some people to whom you could send it, we can send you at any time a parcel of sample copies without charge for that purpose. Another thing that you can do is to send your parish or congregation list, with the names checked of those who you think would like to see a copy of THE COMMONS. We can always send sample copies, or copies in which any article desired is marked, to a list of your friends. Think a moment now whether in this way you cannot TO-DAY be of service to the cause of the social gospel. WE NEED YOUR HELP.

### FOR NEXT MONTH.

WE SHALL HAVE a particularly valuable issue of THE COMMONS next month. There will be a report of the Chicago Social Economic Conference, an illustrated article on GOODRICH HOUSE, CLEVELAND, the best-equipped settlement in the United States, in point of building, certainly. There will be a fine budget of settlement notes crowded out of this issue. And there will be

### A CHRISTMAS OFFER,

in which all readers of THE COMMONS will be interested, and of which all will desire to take advantage. Keep an eye out for the *Christmas offer in the October issue*. It will be of special interest to THE CHILDREN.

**CO-OPERATIVE NEWS.**—An arrangement has been made by which both THE COMMONS and *The American Co-operative News* (monthly, "an advocate of voluntary co-operation"), can be secured for a club rate of only 75 cents. Present subscribers of THE COMMONS can secure the *News* thro this office for only 40 cents additional.

## Notes of the Social Settlements

### EAST LONDON.

'Twas August, and the fierce sun overhead  
Smote on the squalid streets of Bethnal Green,  
And the pale weaver, through his windows seen  
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew and said:  
"Ill and o'erworked, how fare you in this scene?"  
"Bravely!" said he; "for I of late have been  
Much cheer'd with thoughts of Christ, the living bread."

O human soul! as long as thou canst so  
Set up a mark of everlasting light  
Above the howling senses' ebb and flow  
To cheer thee, and to right thee if thou roam—  
Not with lost toil thou laborest through the night!  
Thou mak'st the heaven thou hop'st indeed thy home.  
—Matthew Arnold.

### NEW YORK'S PICKET LINE.

#### CORDON OF SETTLEMENTS ALONG MANHATTAN ISLAND.

Tour of the Social Outposts in the Metropolis—Active Work of the Churches in this Direction

[BY PROFESSOR GRAHAM TAYLOR.]

The location of the settlements and the deploy of their forces in New York impress one to whom the city is well known with the growth and permanency of the movement.

To find a continuous line of settlements, planted only a few blocks apart, running through the great East Side, from Henry street, within half a mile of the City Hall, all the way up to 104th street, is indicative enough of the hold which the idea has taken upon the heart and conscience of the metropolis. The very varied classes of people and the widely differing impulses found to be so far possessed by a common social motive as to start, support, and personally co-operate with these entirely independent settlements, show them to be the products of a spontaneous movement of life, and not at all a concerted effort to propagate a certain type of institution. Their supporting constituencies are as variant as are university men from hospital nurses; an Episcopal cathedral from normal school teachers, a charity society from women's colleges, a theological seminary and Woman's Christian Association from a group whose religious attitude is unavowed. The adoption of the settlement method by such conservative bodies as one of the oldest charity societies in the city and several of the most

venerable and substantial parishes of the Protestant Episcopal Church is surely significant.

#### IN THE DENSEST DOWN-TOWN DISTRICT.

Nowhere does the mere fact of settlement residence seem to be so impressive and to stand for so much in itself as in densest population of that downtown district of New York, where men, women and children are massed together in less space than anywhere else on earth. A group of four settlements is located in the midst of the very thicket of this bewildering life. Farthest down town, at 265 Henry street, the Trained Nurses have located their residence, and with a high degree of social intelligence and practical efficiency are doing a wide work, which has attracted unusual attention and support. Directly in their rear, a worthy representative of the McDowell family has taken up her abode in a house which she uses for the higher interests of the neighborhood. In a still more crowded section and only a block or so apart are the men's university settlement and the women's college settlement. The dingy, well worn, all open house of the former is at 26 Delancy street, of which the ever-thronged library and reading rooms are the most conspicuous feature, although the political influence of the residents in all movements for municipal progress, dominates their work. The light and airy old mansion of 95 Rivington street has long been, not only the home of a brilliant group of college women and the center of every elevating influence exerted upon the home and social life of that vast neighborhood, but also the source of the higher inspiration and effort of the alumnae of many colleges scattered all over the country.

Off nearer the river, at 130 Stanton street and 153 Essex street, are the buildings of the Pro-Cathedral, in which Bishop Potter has started the "Community House," where he has himself temporarily resided, with the clergy and other parish workers whom he has permanently located there.

#### THE MIDDLE GROUP OF SETTLEMENTS.

The middle group of settlements occupy the field lying between Eighth and Thirty-fifth streets and have been established by three churches. Midway between their magnificent temples on Broadway and on Fourth avenue, the Grace and Calvary Episcopal parishes have established the settlement features of their work in connection with their chapels and missions. The noble group of buildings on 14th and 13th streets near First avenue, which, in his Year Book, Rector Huntington says has come to be called Grace Chapel Settlement, provides among its many fine equipments for social service, ample accommodations for the residence of the vicar and his family and

the staff of assistants, now numbering six. Calvary church supplements its chapel midway on 23d street, and its great Galilee Mission nearer the docks, with a settlement house on 22d street in the rear of the latter, where not only the clerical deacons of the parish, but the members of the order of deaconesses serving there to, are to reside with a House-Mother. Dr. Parks, who founded St. Peter's House, Philadelphia, has introduced this feature in assuming charge of his great New York parish.

The Park Presbyterian church is making over its mission at 314 East 35th street into the "Phelps Settlement" with resident clergymen and other workers.

In or near this same territory, without settlement residents or title, All Souls' P. E. church has its "Friendly Aid House;" St. George's, its great Morgan parish building, and St. Bartholomew's, its originally large, but now vastly enlarged, parish house, with the most varied, well equipped and popular social organizations that are tributary to any church work in the country.

#### SEVEN UP-TOWN SETTLEMENTS.

The up-town group of seven settlements cover a wide range of territory and method. "Hartley House" was established only a year ago as an industrial settlement under the direction of the Society for Improving the Condition of the Poor. It already owns and uses three houses centering at 413 West 46th street for manifold purposes, one of them for work-rooms to which needy and deserving women are sent for employment. Four women are in residence, one of whom is a trained nurse, and another an instructress in home-keeping, which is a prominent feature of work here.

The "West Side" settlement at 453 West 47th street is an adaptation of the Young Women's Christian Association work to settlement methods.

In an attractive building called "Association House," equipped with exceptionally good bathing facilities, the Riverside Association prosecutes its work at 259 West 69th street. While without provision for residents, two of its workers live in the immediate neighborhood and devote their whole time to its service.

Out of one of the New York Kindergarten Association's Schools, the Normal College "Alumnae Settlement" has grown at 446 East 72d street.

In a fine old mansion on a charming site upon the banks of the East River at the foot of 76th street, the "East Side House" is thoroughly well established with an unusually mature body of residents and influential supporting constituency. The up-town branch of the Nurses' Settlement on Henry street, is at work at 312 East 78th street.

The "Church Settlement Society" of the P. E.

Church of the Redeemer has recently removed from Avenue A to buildings at 88-83d street and on 84th street, where its work is based on "the promulgation of Christianity as a first principle."

Last, but by no means least in its opportunity, especially for reflex influence, is the settlement of the Union Theological Seminary. Although furthest up-town, yet the neighborhood of its house, 237 East 104th street, is so populous that one of its best services is the maintenance of a spacious playground for the children and youth of the district. Its residents are chiefly, though not exclusively, students, preparing for the ministry in the seminary, from among whose professors and givers have come its founders and supporters.

#### MR. GILDER'S ESTIMATE.

Speaking of the work centering at these fourteen settlements for the city of New York, Mr. Richard Watson Gilder, editor of the *Century Magazine* and prominent in all recent efforts for civic betterment, remarked to the writer: "It is so invaluable that I wonder how we ever got along without it."

#### NEEDS IN BALTIMORE.

##### Plea for a Larger House for the Settlement and Its Growing Constituency.

The Baltimore *Daily News* reports the Hull Street settlement as greatly in need of a larger building. The Brown Memorial church is bearing the expense of the settlement kindergartner, and fifty children are cared for daily. The departments of work now actively in hand include spiritual, physical (under this head a strong social purity movement is making), industrial, educational and social. The two permanent residents, Mrs. Dinwoodie and Mrs. M. D. Gardner, devote their time to the work daily, and during the past year have made nearly 700 personal calls. The clubs and classes will open for the winter about October 1. During the summer 108 children were given outings under the direction of the settlement and with the aid of the fresh-air fund conducted by the *News*.

#### YOUNG WOMEN'S SETTLEMENT.

##### New Effort of Y. W. C. A. in New York's East Side District.

The Young Women's Settlement at No. 163 Avenue B, New York, has taken no measures to advertise its existence, but its presence is already felt in that neighborhood, and its purposes are becoming known abroad. It aims, says the *Christian City*, to do settlement work from a definitely Christian standpoint. It will link itself with the colleges on the one hand, and on the other will minister in all practicable ways to the girls and women



of the district in which it is located. The resident workers at present are Miss C. I. MacColl, state secretary of the Y. W. C. A., Miss Bertha Conde and Miss Sara L. Carson, general evangelist of the Y. W. C. A. Enlarged plans are awaiting the fall for fuller development, but even during the summer months a work of definite value has been conducted by those earnest young women.

#### SCHOOL-HOUSE LECTURES.

##### Suggestion to Settlement Having Influence to Secure Use of School Buildings.

To settlements having access to school buildings and halls, a highly suggestive and useful hand-book would be the bound copy of the "Bulletins of Free Lectures to the People" issued under the auspices of the New York city board of education. It contains the outline of the free courses carried on for the third year so successfully in New York city school-houses last winter. The long list of subjects not only shows the scope that a popular course of lectures can be given in the interest of extended education, but provides a fruitful source of suggestion to those arranging either courses or single lectures. Henry M. Leipsiger, M. D., who can be addressed in care of the board of education, has had the conduct of these courses in charge, and will doubtless be glad to afford any desired information.

#### NEW BOSTON SETTLEMENT.

##### St. Stephen's Episcopal Church Preparing to Open a Work on Decatur street.

St. Stephen's Church, Boston, is announced as about to open a settlement on Decatur street. It is to be distinctively a church work, and three ministers, Messrs. Brent, Torbert and Dennen, will reside on the field. The first-named, Rev. Charles H. Brent, is rector of the church, and will be head of the settlement. He has been in London all summer studying methods at Oxford House in Bethnal Green. The building to be occupied is to be built for them by the Episcopal City Mission, and all the religious purpose of the church will be combined with the social work of the settlement.

Space is available for only a brief mention of the highly successful, fresh-air "Camp Good Will," maintained by residents of Oak Park. A large number of families from crowded city quarters were given a week or two of camp life in tents to their great enjoyment and benefit.

An interesting issue of the *Musee Social's Circulaire*, under date of August 30, 1897, contains an article descriptive of Toynbee Hall, London, under the title, "Un Settlement Anglais; Notes sur Toynbee Hall."

#### Side-Light Sketches

IT WILL interest readers to know that "Mary," the heroine of the child study sketch on another page, is a well-loved member of Chicago Commons kindergarten.

WHEN early in the present administration in New York a woman in the Five Points district was heard to say to another: "Well, I don't care, my street is cleaner than yours is, anyhow," it was felt that the battle was won.

IF I could only get to Peoria," said a settlement neighbor, "I could make my husband support me. They have a law there that puts a man in jail when he doesn't support his family. I know this because four of my gentlemen friends are in jail in Peoria for that very same thing."

A GRINDER of emery wheels in Chicago recently was ordered by the factory inspector to put in "blowers" to keep the fatal emery dust out of the lungs of the workers. A sufficient number of blowers were contracted for and would have been put at their life-saving work within a week or two. Then Governor Tanner removed Mrs. Kelley and appointed a successor with different sympathies and widely differing methods. Immediately the contract for the blowers was annulled and the employes in that factory will continue to sacrifice their lives to the absolutely fatal dust of the emery wheels.

#### SCIENTIFIC VALUE OF THE SOCIAL SETTLEMENT.\*

[BY HERMAN F. HEGNER.]

It is fifteen years since Toynbee Hall, the first university settlement, was founded. The University Extension movement took root in the English universities about the same time, and both were the result of a dawning democratic spirit in the social evolution of England. Arnold Toynbee went to live in the terrible Whitechapel district to show the workingmen, by social experimentation and judicious teaching, how the wise application of economic knowledge could raise their standard of living and begin to solve the problems that stared them in the face. He builded better than he knew. The people refused his science of political economy, but accepted him. He gave what he was as well as what he had. After Toynbee's death, Canon Barnett and others founded Toynbee Hall in memory of his devotion, and made this idea

\* Abstract by Mr. Hegner of his article under the same title in the *American Journal of Sociology*, for September, 1897. [University of Chicago Press.]



of the sharing of personality and life the central principle of the settlement movement.

#### A SETTLEMENT DEFINITION.

Some idea of the present status of this movement can be obtained from the expressions made by the most hard working residents of the principal settlements. These may be summed up into the following statement, which might almost serve as a definition:

The social settlement, being in no wise utopian or institutional in its aims, but empirical, reciprocal and broadly religious in its method, plants itself at the point of greatest need in the modern city, to make life more wholesome and sincere, the environment more elevating and to mediate between the alienated classes, by making a sincere effort toward adding the social function to democracy.

The method of the social settlement is scientific because it takes society as it finds it, and

1. It tries to understand it by studying the real facts and the social forces of the community.
2. It attempts to improve the social environment by accelerating the processes of social evolution.
3. It tries to test economic and social laws by actual experimentation.

#### TWO PERSISTENT EFFECTS.

The residents of a social settlement try to preserve and perpetuate good traits of character in their neighborhood, and so at once become students of ethical standards. It is not very long before an inside knowledge of the real facts modify their ideas of the ethics of their neighbors. This accounts largely for two characteristics of social settlements:

1. The residents who remain any length of time generally change their social point of view.
2. There is a remarkable difference in the character of the work and life of the different settlements.

There are two methods of carrying on the settlement work—the organized and the unorganized. The organizations already in the neighborhood are studied to develop their social possibilities and make them wholesome. New organizations at the settlement aim to supply a need that has not already been supplied. Those who believe in the settlement method of social service are fearful of any tendency to institutionalize the work. So no new organizations are forced upon the people, but the settlement tries to help wake up the organizations already there, and make them do the work of sweetening the neighborhood.

#### AN OPEN CLEARING HOUSE.

The idea of an open clearing house for the fair exchange of privileges and thought lies at the bot-

tom of the educational and industrial meetings. The classes supply the need of those whose long hours of labor in the shops and factories have robbed their lives of the intellectual and social element. So instruction is made as sociable as possible. The industrial meetings at Chicago Commons, whose motto is: "All welcome—Free Floor—No Favor!" bring together the most extreme radicals, who here have the extremes rubbed from their theories. Although these debates seem very shocking to those who hear them for the first time, those who have observed them longest have noticed a hopeful spirit of toleration come even to the most radical thinkers. Such a result as this certainly has in it a suggestion for the future safety of society.

This function of a social clearing house, where rich and poor can stand on common ground and find that they are all brothers after all, is the ideal for which the settlement stands, while discovering the inside facts of society so as to co-ordinate and direct the social forces, answers the demand for scientific method.

#### THE PROMISED LAND.

[TUNE—"BEULAH LAND,"]

Our weary years of wandering o'er,  
We greet with joy this radiant shore;  
The Promised Land of Liberty,  
The dawn of Freedom's morn we see.  
O Promised Land, we enter in,  
With "Peace on earth, good will to men;"  
The "Golden Age" now comes again,  
As breaketh every bond and chain;  
While every race and sect and clime  
Shall equal share in this glad time.

Toilers in many fields have come  
With sheaves for this our "Harvest Home,"  
While spirits true in every age  
Have won for us this heritage.  
O golden dawn, O promised day,  
When error's lost in truth's clear ray,  
When all shall know that God is Love,  
His Kingdom here, around, above,  
The world one equal brotherhood,  
And evil overcome with good.

Then onward march in truth's crusade,  
Earth's faltering ones implore our aid,  
The children of our schools and State  
This coming of the Lov'ng wait.  
O doubting ones! O tempted ones!  
The shadows fade, the sunshine comes;  
Freedom for each is best for all,  
The "Golden Rule" our bugle call;  
And as to victory on we move,  
The banner over us is Love.

*Dedicated by Elizabeth Bountton Harbert, to the International Council of Women.*

Under Toronto date of September 17, this note was printed in the *Chicago Record*: At the Dominion Trades Congress at Hamilton to-day this resolution was adopted, three to one:

*Resolved*, That we urge our members to continue their warfare against Sunday work, remembering that if six men work seven days they do the work of seven men in six days; therefore every time six men work Sunday they are taking the bread out of the mouth of one fellow-workman.

## The Ideal of Brotherhood in Life and Labor

[FOR THE COMMONS.]

### NO ONE COULD TELL.

[BY ERNEST HOWARD CROSBY.]

No one could tell me where my Soul might be.  
I searched for God but he eluded me.  
I sought my Brother out and found all three.

### "BUSINESS IS NOT BUSINESS."

Dr. Nehemiah Boynton's Stirring Words on the Christian Employer.

A splendid ring there is of Christian manhood and Christian outlook in the outline for the uniform prayer-meeting topic on "The Christian Employer and his Employee," by Rev. Nehemiah Boynton, recently published in *The Advance*. It speaks out the new gospel of business in a style that will not please those who think Jesus "should remain upon the Mount of Transfiguration," and keep out of the "practical business" of today. It files in the face of the commonest maxim of the "practical business man," with this fearless opening challenge:

"Business is no longer business, for which let us be duly grateful. Business is good will, brotherhood, character; it is the expression in the marts of trade of real manhood; the proofs of successful business are increasingly moral rather than the money values, and 'merchant princes' are being esteemed more in terms of their worth than of their wealth."

"There is a new business," declares Dr. Boynton, "just as there is a 'new theology,' a 'new psychology,' a 'new science,' a 'new world';—it springs from a broader conception of relationship, the roots of which are imbedded in those two divine conceptions, the fatherhood of God and the brotherhood of man. The religious man never before, since the morning stars sang together, has had such an opportunity to bring the kingdom of God into the kingdom of commerce.

"The Christian principle settles at once, for the Christian employer, all questions about what he can afford to do for his help, what sort of places he will provide in which they shall work, what wages he shall pay, and what personal interest he shall have in those for whom he provides the opportunity of bread-winning.

"Can he afford to do business at a loss? To keep his help when it is unprofitable? That is a question of stewardship, like every other. In

some instances the loss absolves him from Christian responsibility. In others it only makes his responsibility more distinct and emphatic!

"Does this make a visionary and an impracticable man? Would the commerce of the world, operated in such a spirit, be in hopeless and utter confusion in a twelvemonth? Oh, for such confusion! A general has some other relation to his soldiers besides leading them in battle; a teacher, if true, will do more for the student than hear him recite; a minister will do more for his parish than preach on Sunday. Each will supply a personal equation, which will be superior and effective, as the life it expresses is committed to the highest ideals.

"A Christian employer is so far from being an exception that he is a conspicuous illustration of the principle. Let him live beneath the full strength of his principle, and whether he pays wages high or low, whether his factory is ancient or modern, whether he accepts profit-sharing or encourages insurance and benefit organizations, his help will feel the nobility of his purpose, the honor of his character, the sympathy of his spirit."

Turning then to the "domestic servant problem," Dr. Boynton reaches the seat of the difficulty with this home thrust to the women who have contracted the "new disease" of distraction about their servants:

"Not every Christian lady takes her religion with her as she goes to the kitchen to give her orders for the day. The quality of service in our homes is to be improved not by academies of deportment and cooking schools alone, but by a Christian interest on the part of the housekeepers in those who wait upon them. Surely a more genuine interest in the well-being of the servant, her tastes as well as her morals, on the part of the Christian mistress, would not only ameliorate many a distressing situation, but would practically solve many a vexed question of relationship."

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